

by erica bessio

Bell lashes Pepsi-Cola

Principal Robert Bell yesterday informally explained himself at Hillel in reply to questions on such topics as the role of the university in society today, the day care issue, McGill's financial position, and war research.

"A university should not take a position on controversial issues," Bell declared, "as this usually leads to discrimination against supporters of the opposite view within the university." This, he said later, does not mean that individuals in a university must not take a stand.

For a university position is unlike a newspaper's editorial position, he explained, in that it is understood that the editorial opinion is not necessarily shared by all staff, whereas when a uni-

versity takes a stand, it implies the general agreement of all those associated with it.

Bell jokingly underlined the often-forgotten division between the personal positions of administration members and university policy statements when he said, on refusing a drink: "I am taking a stand, but not a university stand, against Pepsi-Cola."

On the question of the Alliance for Child Care demands, Bell said that he did not think it the University's role to provide day care facilities for the surrounding community. He enumerated such items as rent-free space, with which he thought the McGill administration could have and has helped the McGill Community Family Centre. Bell denied that the administration was responsi-

ble for the MCFC's restrictive admissions policy, which the ACC has attacked.

"This day care center," Bell claimed, "was in the hands of the parents, not of the administration."

An inquiry about McGill's present financial situation brought an optimistic response from Bell. The effect of the CEGEP phase-out, he said, will only be felt in about two years when the university will revert to its former conditions and student population.

"It is estimated that the disappearance of the CEGEP level will cause a relatively small decrease of four to five percent in the university's revenue," Bell predicted, instead of the 25% loss postulated

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VOL. 62, NO. 80 FRIDAY, FEB. 16, 1973 THREE CENTS

UQAM strike continues

Students at the Université du Québec à Montréal (UQAM) remain on strike today after voting Wednesday to reject the latest offer of their administration. UQAM suspended the February 15 deadline for the payment of fees but continued to insist on individual settlements between students and the university.

The UQAM proposal, outlined in an unsigned document delivered by Rector Leo Dorais to the Comité d'Organisation Provisoire des Etudiants (COPE) — which is directing the strike on Wednesday afternoon, represented a major concession from the university but failed to meet the students' demand for a collective agreement. A general assembly of over 1300 voted overwhelmingly to continue the strike until Monday evening, when another meeting will be held to decide on further action.

The rejected university proposal came at the same time as public statements by Quebec Education Minister François Cloutier that each university should make arrangements with its students for the payment of fees. This shifted full responsibility for dealing with the student demands onto the universities, which previously had been aided by the government in their negotiations with the strikers.

The UQAM boycott remains almost complete, with picket lines around all pavillons and all classes suspended. Press speculation about the strike coming to an end fed earlier this week by university and government statements, has failed to undermine the students' determination to achieve their objective of a collective agreement for fee payments.

Support for the strike continues to come from committees set up in the French CEGEP's, and the McGill Strike Support Committee has been sending a delegation of picketers to the Pavillon Joliette on St. Catherine St. each day. (Another group of supporters will leave today from the Union at 3:30 pm.)

Yesterday afternoon the UQAM

teachers' union issued a statement criticizing the university and the government, and urging stronger solidarity between professors and students.

Last night a solidarity meeting of over 700 people brought together students from UQAM, the Université de Montréal, Université de Sherbrooke, and several CEGEPs, in an enthusiastic demonstration of support for the fee strike.

Student speakers and representatives of the teachers' and employees' unions at UQAM linked the student fight to workers' struggles against repressive anti-union legislation like Bill '89. A delegate from the University of Toronto, whose students are engaged in a fee struggle with the Ontario government, was loudly applauded when he said that "we have a common struggle. We must fight side by side against the common enemy."

This article was written by members of the McGill Strike Support Committee. Sympathizers are urged to meet today outside Union 327 at 3:30 pm to join UQAM students on the picket lines or to sign up for other times at the Daily office.

STAFF MEETING

Special memorial service to mourn the passing of an old friend: APS. Very important. Everyone show up. 4 pm. Daily office.

STRIKE SUPPORT COMMITTEE

The strike at the Université du Québec is still on! The McGill Strike Support Committee urges all sympathetic students to show their solidarity by joining the U du Q students on their picket lines. Meet outside Union 327 today at 3:30 pm or sign up for other times at the Daily office.

Opposition to church tax grows

Close to 1500 Italian workers packed a north-end Montreal high school hall last Sunday to decide to continue the struggle against the "church tax" imposed on the Italian community of Montreal.

The meeting, organized by the Mouvement Progressiste Italo-Québécois, was by far the largest since the long struggle against the tax began in September 1971.

The opposition was born in the parish of Notre Dame de la Consolata and by the end of January 1972 had spread to the Notre Dame de Pompei district. These two Italian parishes, unable to pay debts previously contracted for construction, repairs and general expenses, resorted to the 1965 version of the ancient "loi des fabriques", known formally as "13-14 Elizabeth II Chapter 76, sanctioned the 6th of August 1965 by the provincial government". Under this law the parish

authorities could tax all "property-owners" belonging to the parish. The Pompei parish administration imposed the tax in 1970, while the Consolata administration, which had to meet such "general expenses" as the purchase of a \$75,000 organ, brought it in in 1971.

The first opposition came from Italians in the Pompei district who were increasingly discontented with clerical practices in the Italian community. But only about 30 percent of the people concerned refused to pay the tax.

With the entry of the MPIQ into the struggle, a whole new dimension was added to the opposition movement. It was decided that all further protests would be aimed at the "loi des fabriques" itself. A systematic boycott of the tax was initiated and every effort was made to mobilize public opinion against the feudalistic tax and the absolute power it gives the

parishes.

It is easy to discern the feudal overtones of the law if one considers some of its articles.

In the Consolata parish district, for example, there are about 3,000 property owners. Consolata is a working-class district, and "property" in this case means a downpayment on a house or a fruit store with a mortgage large enough to keep the "owner" busy paying interest for the rest of his life.

But Article 52, section 8 of the "loi des fabriques" stipulates that 10 persons constitute a quorum in a meeting to vote on the tax. Hypothetically, if six people voted to accept the tax while four rejected it, this decision would be binding on all the 3,000 property-owners in the parish. An unrepresentative body could oblige them to pay an annual \$1 per

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PARTICIPANTS at last night's UQAM rally.

today

ISA:

Admissions (to McGill) problems, anyone? Come to ISA between 12 and 1 pm and talk about them.

Winter Carnival Concert:

Tickets for Crowbar Concert Thurs. Feb. 22, in Union Ballroom, on sale at Union Box Office—\$2.00, or at the door—\$2.50.

Faculty of Music:

Lunch Concert: Student Flute Ensembles—Kummer Flute Trio; Bozza Quarter; Boismortier Sextet. Room C310—Strathcona Music Building (555 Sherbrooke St. West/corner University) at 1:15 pm. Free admission.

Faculty Friday:

Wind Ensemble and Concert Band, directed by Donald Hughes. Works by Holst, Halvorsen, Mozart, Mancini in Redpath Hall at 8:30 pm. Free admission.

Players' Club:

Auditions being held for a satiric revue. All those with a sense of humour needed. Union 307, 10 am to 2 pm, or phone 392-8924.

MOC:

Square dance tonight at 8 pm in the ballroom. 50c for members, 75c for non-members. Come kick up your heels.

Kappa Alpha Theta Fraternity:

Free lunch for all McGill girls—546 Milton, apt. 2, from 12-2 pm. Come and meet us.

Foundations and

Philosophy of Science Unit:

Bertrand Russell Colloquium on Exact Philosophy—Roger Angel (Philosophy, Sir George Williams) speaks on "Logical Equivalence and the Paradox of Confirmation" at 3479 Peel Street—2nd floor at 4 pm.

Centre for Developing Area Studies:

Workshop No. 13, subject: Foreign Exchange and Economic Development—The Case of Jamaica. Speaker: Mr. Delisle Worrell at 12:15 pm at 3437 Peel, 2nd floor lounge. Refreshments will be served.

SCM Yellow Door Coffeehouse:

Friday and Saturday night—Mike Allen, 8-12 pm. Sunday—folk mass at 11:30 am, hoot 8-12 pm. Lunch seven days a week, 12-2 pm at 3625 Aylmer, or phone 392-4947.

ISA:

Tickets available for Quebec Carnival Trip March 3 and 4 between 11 am and 1 pm at Union B40 or phone 392-8940 and ask for Alice or Hanusia, \$12.00 per person including bus and room.

Alpha Gamma Delta

Fraternity:

All women are welcome for cheese fondue lunch from 12-2

pm. Come and meet us. We'll be looking for you. 3563 University, apt. 10.

Residence Drama Club:

"Spoon River Anthology" by Edgar Lee Masters and "Muzeeka" by John Guare at 8:30 pm Sandwich Theatre, 3rd floor Union. No admission charge! Runs through Saturday.

ISA Forum:

Submit your articles for the second issue of the Forum by Feb. 21 in ISA Union B40.

Gamma Phi Beta

Sorority:

Free Lunch for 11 hungry girls from 12-2 pm at 456 Pine West, apt. 35.

SATURDAY

Hillel:

Wine and Cheese Party at 8:30 pm, Folk-Festival too. See our ad! Only 25c.

The Mellowtones Steel

Band:

Are having a fête at Sir George Williams University. Good company, great music—be there! Admission \$2.00.

Caribbean Society:

2 pm in the ISA office, B40, an informal get-together. Bring your games.

Curling Club:

No curling today, ice is being used for British Consuls. Look for another party in a few weeks. McGill won QUAA last weekend.

Gay:

Gay's Valentine Costume Ball at 9 pm to 3 am, Student Union Ballroom. Everyone welcome. Beer available; admission \$1.00 and \$2.00.

Savoy Society:

Ballroom. 12 pm: lead dancers, Marco, Giantetta, Guiseppe, Tessa. 12:15 pm: Duke, Duchess, Casilda, Luiz, Don Alhamra. 1 pm: Chorus. Note all leads: 12:15 pm for pictures.

Intrafraternity Council:

Annual Snowbowl football game:

Sigma Chi versus Lamda Chi Alpha. 2 pm. Molson Stadium.

SUNDAY

MOC:

Ski trip to Tremblant. Leaving Roddick Gates 7 am. Bus, toll, towels and lessons \$7.50 members, \$8.50 non-members, at the box office.

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Classes will be given by Gabrielle Soskin at 3990 Notre Dame West on Monday Evenings commencing 19 February. 7:30 pm — 9:00 pm. 30 dollars for twelve sessions. Further information call 931-3217 or 935-1765

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Saturday, February 17th, 8:00 p.m.
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FEMALE



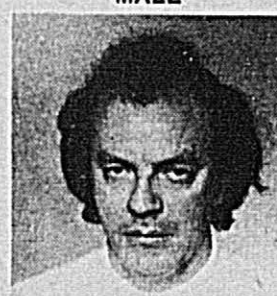
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AFTER

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BEFORE

MALE



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Church . . .

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\$1,000 property evaluation for 12 years.

Only 199 persons were present for the 1970 Pompei vote, and 193 of them voted to accept the tax.

One might tend to blame the property-owners for not being concerned enough to show up. But in the parish, administrators often take steps to ensure that they do not attend the meeting.

Article 50 of Section 8 stipulates that the announcement of the meeting must be made by the parish priest six days before it is held, in all three Sunday masses, and that in addition a notice must be posted on the church door to give six days' notice.

This is all very well for a small village in New France in 1750 but rather ridiculous in an industrialized centre like Montreal in the 1970's. Bound by nothing more than the procedure established in the law, the parish priest probably makes more publicity for Thursday night bingo than he does for such an important event as a meeting to vote on the church tax.

Workers in the Consolata district soon found that these were not the only deficiencies in the law. One might think that all the property-owners have to do to reject the tax is to vote against it by a majority at the meeting. But the reality is that any vote taken at the meeting is valid only if it favours the parish administration.

The first vote in the Consolata district was taken at a meeting held on September 21, 1971. The property-owners, organized by the MPIQ, rejected the tax by a vote of 101 to 46 with two spoiled ballots.

But the parish administration responded by arbitrarily (and legally) annulling the negative vote and organizing a second meeting to vote on the tax. This new meeting was held in a French church nearby, with security guards posted at the entrance to make sure that only property-owners—and members of Catholic Action—entered the hall. After numerous manoeuvres on the part of the administration, the tax was finally accepted by a 73-vote margin, with only 591 voters present.

The administrators of Notre

Dame de la Consolata considered this to be the end of the story. But for the property-owning workers of the district it was only the end of a chapter and the beginning of a long struggle.

The property-owners, determined to oppose the tax, got together with MPIQ to elaborate a strategy. They signed petitions and began a boycott of payment of the tax bill which had been sent to them shortly after the second vote. In a meeting held in late November, 1971, in which 300 property-owners took part, it was decided to contact the rest of the property-owners and explain the struggle to them.

Meanwhile, in the Pompei district, where proprietors would soon have to make their second annual payment, unrest was growing. At a meeting organized by the MPIQ towards the end of January 1972, nearly 800 proprietors pledged not to pay the tax and decided to demonstrate against it in front of Notre Dame de la Pompei Church.

Following this demonstration, in which 500 people took part, the Pompei church authorities cut off

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In review

by huntley haverstock

New journal published

A JOURNAL FOR SOCIAL CHANGE was launched at McGill on Monday. It is a quarterly of political affairs aimed primarily at Anglophone Québécois.

The authors state in the introduction that they are committed to "an independent and a socialist Québec. The purpose of A JOURNAL is to act as a springboard for critical discussion and ultimately to generate political commitment towards this end. We recognize the limits of a publication. Social change does not come about through mere intellectualism: it is the result of the unity of theory and action. Therefore in no way do we assume that we are an autonomous organizing body. However, we recognize the necessity for a cohesive analysis of Québec society, whose basis is the capitalist system of production. Our analysis will develop both through theoretical discussion and as a result of the political actions and affiliations of individuals associated with the group."

The first issue analyzes the Welfare State. The main thesis of the articles is that the present Welfare State or "mixed economy" is but the latest development of the capitalist social order. "Those who support its programs as being progressive fail to realize how in fact these programs, being a necessary development of capitalist society, only serve to reinforce the existing order, and are not a response to popular demands or needs." The articles deal with Medicare,

poverty, Opportunities for Youth, the NDP, and modern economic theory.

A JOURNAL is published by an editorial collective, made up partly of McGill students. Articles are worked on jointly and none are the work of any one individual.

The group hopes to enlarge both in size and in the depth of its analysis. The forthcoming issue will be on McGill, examining such concerns as the role of an Anglophone university in Québec, sources of funds, sociological make-up of the campus, etc.

This summer, the collective hopes to do sorely needed primary research concerning various aspects of Québec society—particularly those particularly those relevant to the Anglophone community within Québec.

Concurrent with the present issue, A JOURNAL is organizing a Speakers' Program to be held on February 21 at McGill, in conjunction with A.S.U.S. The speakers will deal with several of the topics discussed in A JOURNAL. It is hoped that those who read the present issue will attend and discuss their views on these and other topics.

Anyone sharing the viewpoint of A JOURNAL is invited to join. People are needed for distribution of the present issue and contribution to the upcoming ones. Please leave your name and phone number in the Daily office or come to the table in Leacock (first floor) from 12-2 any day.

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To be elected Feb. 28th.

THE NOMINEE MUST:

1. be a woman student proceeding to a degree.
2. have attended McGill or Macdonald for two consecutive years.
3. have passed all subjects taken the previous year.
4. have had experience in the General W.A.A. Council or within Macdonald College W.A.A.

ALL NOMINATION FORMS must contain only the following words:—

"We, the undersigned students, nominate _____ for the position of President of W.A.A."

All nomination forms must have the candidate's signature together with her year & faculty, address, student no. & telephone no. and be signed by 25 nominators.

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FRI. FEB. 23rd — 12 noon.

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are called for:

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To be elected Mar. 6th — Annual Meeting
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SECRETARY, W.A.A.
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CO-ORDINATOR OF EXTRAMURAL ACTIVITIES
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1st REP must be now a member of 1972-73 Council but may not be on 1973-74 Council.
2nd REP must be a member of 1973-74 Council.

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have passed all subjects of 1971-72 or have obtained an average of 60% — and submit applications on appropriate form.

Obtain Application Forms at Women's Athletics Offices, Currie Gym or Weston Pool.

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Editorial

Manipulation of minds

Worried about your job? Unhappy over the world situation? Concerned about domestic affairs? Anxious about your personal problems? Is this nervousness beginning to affect your work?

Well, there's no need to worry any longer, according to a recent CBC broadcast. The Canadian Public Service Commission is investigating the possibility of using "alpha wave control" in order to calm employees whose work is disrupted by anxiety and nervousness.

The "alpha wave" method involves the electronic manipulation of "brain waves" in order to achieve an "altered state of consciousness" in which the physical aspects of anxiety and tension will disappear. With this newfound control of their emotions, employees will be happier with their jobs and work better.

The application of this technique to industry is only the latest example of what could be called "mental engineering".

● An air-freight company in the U.S. has been applying the behavioural conditioning techniques of psychologist B.F. Skinner in an attempt to improve the productivity of its employees.

● Inmates in prisons who exhibit rebellious attitudes, including those prisoners who are dedicated revolutionaries, are sent to mental wards for study and "therapy"

to correct their anti-social behaviour, i.e. electroshock, chemical therapy, conditioning techniques.

● Homosexuals are, in many places, offered the choice between imprisonment and treatment for their "deviance". The treatment most often consists of an electric shock administered whenever a picture of a nude male is displayed. The resulting pain is supposed to alter the individual's sexual preference.

● School officials administer amphetamines to active children in order to "calm" them in the classroom.

In fact, mental engineering is a growing field, with many scholarly professors pulling down big salaries advising companies in the latest techniques for keeping employees in line.

The increased use of these psychological techniques is quite understandable given the decaying economic system in the capitalist countries. Corporations are hoping to quiet dissent among workers by convincing them that their concerns are basically mental rather than economic, and can be solved by controlling emotions rather than by widespread economic change. In addition, the company managers hope to increase productivity without increases in wages.

In the wider social sphere, the techniques are useful for shoring up the decay of society caused by the decline of the capitalist system. The attempts to destroy mili-

tancy among prisoners, the great majority of whom are black or poor, by destroying their will to fight is designed to stop the spread of radical ideas. The maintenance of decaying social norms is also clearly felt in the effort to eradicate homosexuality through "conditioning".

And just in case you're interested, a good deal of research in the field of mental engineering is being done at McGill. Researchers at the Allan Memorial Institute are developing forms of chemotherapy aimed at alleviating psychotic symptoms; some McGill psychologists are busy applying techniques of behaviour modification to mental patients and overactive children.

Though the psychiatrists and psychologists involved in these studies attempt to discount criticism by appealing to "value-free" science, there is nothing value-free about research so closely tied to the interests of large corporations.

The continued use and development of sophisticated techniques of "thought control" depend upon the research of these professors. McGill students should realize that unless they question the existence of these "psychological terrorism" programs and demand that all McGill professors stop their research in these fields, they may someday find themselves on the "business end" of an alpha wave machine designed to alleviate their anxiety.

Bruce Campbell

letters

ASUS position clarified

Sir,

Recently some students have begun to campaign for a separate Science Student's Society. Grievances which are legitimate have unfortunately, been confused with certain rhetorical charges to which we would like to respond. Alleged charges have been personal corruption and the co-optation of science students by arts students. In fact, ASUS is one of the few societies which has handed in a fully and legally audited statement to Council, and this year has introduced safeguards to comprehensively eliminate the petty corruption of "student politicians".

The key questions concern what the ASUS has done until now, what official plans remain to be carried out this year, and what can be done in the future. By constitution and tradition, ASUS exists through its standing committees and student services. Among its major services is the McGill Tutoring Service, for which ASUS subsidizes one third the cost, and which serves mainly science students.

In addition to the Arts Cafeteria,

there has been a manual operation in the McIntyre for over a year, and just recently a vending operation in the Stewart Biology Building was opened. A proposal for a more extensive Stewart cafeteria was made early in the year by Annalee Yassi. Currently, David Wiener, is Chairman of the Cafeteria Committee, and anyone who is interested in these questions or in cafeteria reform should contact him.

Among clubs and societies, science-oriented clubs submitted and had approved more and larger budgets than did Arts clubs this year. Though our responsibilities on this level have been fulfilled, we mistakenly assumed that it was well-known that long-standing clubs and societies were financially supported through ASUS. Last year some of us who were elected ran on platforms of greater co-operation between Science and Arts and for programs which would benefit all students. We hope that the functioning and image of ASUS will be changed through our largest new program this year, ASUS Week. ASUS week is aimed at revitalizing student interest and response to the McGill educational experience. It is chaired by Kim Fong and planned for mid-March. We urge all students to provide the necessary help required to make

this event a success.

This year we had a number of vacancies in the Executive and nobody came forward for a long time to fill the well-advised position of Chief Returning Officer. A series of electoral complications occurred which diverted much of the effort of the remaining Executive into bureaucratic problems.

ASUS is only as effective as the people who work with it. Because of the change-over from the old academic program to the CEGEP program, there is a group of students who have a considerable knowledge of student organizations due to their extra year. The resulting continuity bodes well for the future of ASUS. Despite the errors and circumstances of this year's Executive, I feel it is important to have a unified ASUS. Not only because many students take courses and programs in both faculties, but because the common interests of the faculties can be more forcibly represented through Council and Senate. The large budget enables programs to be financed without duplicating basic administrative expenses and working together encourages communication and growth between students in Arts and Science.

It is wrong to assume that ASUS is structurally incapable of meeting the needs of students

without making the proper investigations.

Social activities, like winter carnivals and dances, make money. They only require people to organize them. A science journal is an excellent idea but nobody has approached the Executive about it. Changes require critical approaches within the democratic structures which exist. It is people who come forward with concrete proposals, people who are willing to work on ASUS programs, and those who offer themselves for office, who effect practical, constructive change. Otherwise, demands for secession and criticism, legitimate as they may be in some contexts, are just more student politics, more rhetoric, and ultimately more dissatisfied and unrepresented students.

Susan Ackerman
President, ASUS

Listen, Gaby!

Sir,

Through the publication I would like to extend some of my views on the present Day Care situation.

Firstly, Day Care is neither a privilege nor a right, but a service; anyone who considers this service to be a right has the intellectual discretion of a cabbage.

Who should be responsible for providing such a service? Well, I would anticipate that the only

body on campus that is formed for such purposes, The Student Society, should step forth. The University per se is an educational institution and is only responsible for the provision of professors, lecture halls, laboratories and sports facilities, not teething rings and playpens. Space for a Day Care Centre should be provided by the Students' Society in The Union as it is from here that student activities and services are rendered. I wonder if it would be possible to transform the Executive Apartments on the fourth floor of The Union, or at least part of the ballroom for this purpose.

As to the extent of the involvement of the Students' Society in this matter, I would suggest that a suitable room, lighted and heated and occasionally swept should be provided, while toys, playpens, milk and cookies should not.

The Day Care should be co-op run by the children's parents and possibly with the help of child psychology students on a voluntary basis, not with university provided staff.

By running a Day Care Co-op in this manner, I can foresee a viable and successful service that would satisfy all parties concerned.

Robert M. Reid
B(Eng) MET.5.

The Review

**pound
gorky
brecht
erbergeron
& dracula**

ezra pound— a plea for education

Abridged from the *Antigonish Review*, Number 11, Autumn, 1972.

Ed. Note—This article is an attempt to present another point of view in the controversy surrounding Ezra Pound. He has, in turn, been hailed as one of the greatest poets and humanists of the twentieth century, and condemned as a Fascist sympathizer, who held anti-semitic views and made radio broadcasts for the Italians during WWII. He was eventually judged insane and placed in an asylum for twelve years by the Americans. After he was released, he returned to Italy and passed the rest of his life in seclusion there. He died last year.

louis dudek

Comparative literature is based on the idea of cultural interaction. Primarily, what interacts and passes from one literature to another is the body of cultural values, just as water flows through various runnels down to a new level. This is true even if one culture has been dead for some time and exists only in its preserved artifacts and records. The values of a high culture, in fact the achievements of any culture, flow through and shape the character of other cultures.

Ezra Pound is a great Humanist in our time who has made the fact of artistic cultural transmission the very center of his poetry. To many people this has been a major block to the understanding of his poetry: the multiple languages with which his Cantos are crowded prevents the unilingualists-by-conviction (or by necessity) from enjoying the fireworks, and ignorance of the sources from which these polyglot fragments are derived foils them in the attempt to get at Pound's meanings.

What then is the rationale of this extreme macaronic style? Is it a One World Esperanto for the few? Is it the eccentricity of pendency? Or is it a significant phenomenon of cultural interpenetration and fusion.

I have said that Pound is a twentieth-century Humanist. And we know that the Renaissance polymaths, to whom Greek, classical Latin, and Hebrew were a glorious discovery, not only loved to deck their constructions with these languages, but also went out of their way to swell the mother-tongue with "ink-horn terms" many of which are now a natural part of the language. The issue then is whether the Renaissance is finished, whether the Renaissance view

of art and language is now dead and exhausted; or whether the future of education and literature does not depend exactly on renewing and revitalizing this principle of multi-lingual and multi-cultural interaction.

"Esteem sanity in curricula," writes Pound in Canto XCIX — very late in the day — "You cannot leave out the classics . . ."

True or not true? This is really the question.

Ezra Pound's poetry is steeped in the intellectual values and disciplines of the Renaissance, and therefore also in Greek and Latin literature; these are his models. But today, when most of our so-called great universities can turn out Masters and Doctors in Literature who do not have a shred of Latin in their name, not to mention Greek, and when neither Horace nor Homer are read by anyone but specialists, Ezra Pound's insistence on the classics must appear as something of an anomaly. One could argue, of course, that the classics have had their day; that the first blow against the ancients was struck in the seventeenth century, in the Battle of the Books; and that the scientific penetration of culture in the nineteenth century, best represented by Thomas Henry Huxley in his campaign against Latin in the curriculum, has completed the victory of modern self-sufficiency. But then again, we must point out, as Gilbert Highet does in *The Classical Tradition*, that a return to classical sources comes in repeated waves; and especially when a trough of barbarism threatens to swallow us does the idea of classicism return as a corrective and cure. You can kill the thing, but you cannot kill the idea; it will come back, again and again, whenever true civilization revives — simply because civilization is, in its depth, the repossession of all the human past. The question, then, is whether Pound represents a necessary counterbalance and reaction to modern superficiality and mere contemporaneity, or whether he is the last representative of a dead and dying species.

Aristotle says in the *Poetics*: *Excellence of diction consists in being lucid without bogging down. The most lucid diction consists of words in common use, but it bogs down. On the other hand, diction is given majesty and distinction by the use of unusual forms — by which I mean rare words, metaphors, lengthened words, in short whatever departs from current idiom.*

Let's call the rare kind of diction in Ezra Pound the exotic. And there is a good deal

of it. But the exotic can have many applications: the first and most important being aesthetic, a pure aesthetic strangeness, and richness, and delight in sound:

*Venerandam,
In the Cretan's phrase, with the golden
crown, Aphrodite,
Cypri munimenta sortita est, oricalchi, with
golden
Girdles and breast bands, thou with dark
eyelids
Bearing the golden bough of Argicida.*

In contrast to this there is the more casual use of polyglot learning, using the languages just because we have them, but also, projecting an image of a man of many expedients. Thus the Provençal—*And Pieire won the singing, Pieire de Maensac,
Song or land on the throw, and was
dreltz hom
And had De Tierci's wife . . .*

Contrasted to this colloquial manner are the learned allusions to literature, which sometimes suggest deeper sources of meaning. Like T.S. Eliot, Pound often builds on the associations and echoes of his originals. When John Borgia is drowned in the Tiber, by assassination, Pound speaks of the historian Varchi (i.e. his source) "pondering Brutus", and quotes, from the death of Agamemnon in Aeschylus: "Silence!" and "I am struck a second time!" This kind of literary allusion becomes more and more fragmentary as the Cantos proceed.

Other linguistic associations are given in their entirety, as touchstones of poetry, something that I would call "stolen poetry", since they are choice lines taken from other poets and glued like jewels into Pound's syncretic texture. Thus in Canto XXIX, to illustrate TAN AOIDAN (poetry or song) he quotes two lines of Provençal which say—

*Alas, and my eyes are useless to me
For they do not see what they desire.
(Alas e que'm fau miey huelh
Quar no vezon so qu'ieu veul vuelh.)*

All the above are intensifications of poetry, in one way or another. Other uses of language in the Cantos are non-poetic, and even anti-poetic. In a long poem, Pound has said, some passages are mere prose, or as good as prose; and so in his poem there are elements that function in a defensive or expository way. The most obvious examples are the historical extracts in the Malatesta Cantos, the long stretches of Chinese history, and the middle Cantos on U.S. history. The linguistic elements here, like the archival jottings, are

used as confirmations of authenticity: they are bits of actuality placed in the text that give the reader a solid basis for judgement. You must do your thinking from these concrete realities.

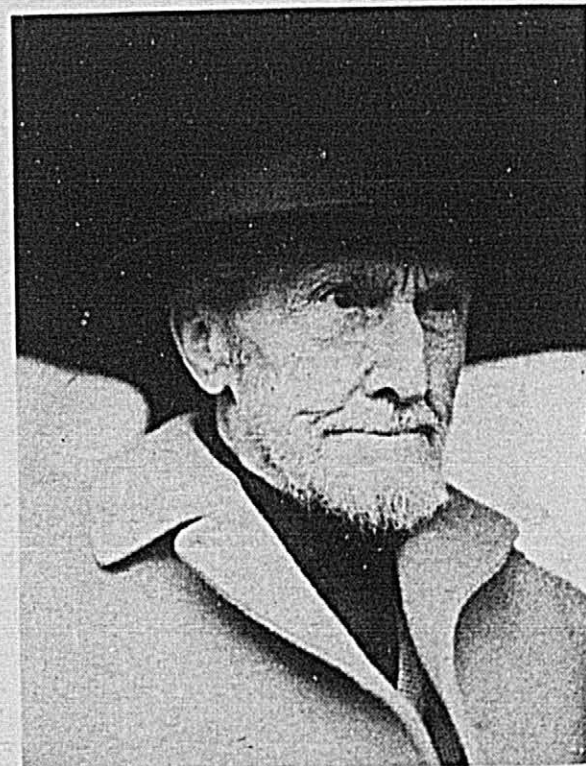
*Hang it all, Robert Browning,
There can be but one "Sordello."
But Sordello, and my Sordello?
Lo Sordels si fo di Mantovana . . .*

Historical truth, in other words, is established by authentic evidence, in the very language of the original. This procedure leads ultimately to historical and philological investigations of a most detailed kind, in fact, the breakdown of poetry into "found" stuff, or raw researcher's notes and queries, straight from the index cards, as in the Chinese of the Rock-Drill Cantos, or some of the American Cantos.

However that may be, the central core of Pound's *paideuma* comes to be summarized in certain documentary visual signs, like "Show and Tell" objects, or international traffic signs, that convey their meaning by being seen. Such are the *Ching Ming* ideogram for "precise definition", the Confucian *Chung*, or Middle, and the Happiness (*Fu*) ideogram, or *Thumon* for courage and integrity. As in any gospel philosophy, there are mottoes that serve as virtual slogans, and so may be put in capital letters: DUM SPIRO AMO (Canto LXX), or OB PECUNIAE SCARSITATEM (Canto LXVI)?, or "There/are/no/righteous-/wars" (Canto LXXVII). Repetition of some ideograms has a cumulative aesthetic and moral impact, and Pound thus develops a small vocabulary of shorthand symbols, or leitmotifs, which are the gists and piths of his philosophical position.

In this his cultural and historical perspective is larger than that of his English-language contemporaries, Yeats, Eliot, or Joyce. He wants to achieve the civilized life in the context of a total polity, in the light of world history, remembering the high moments of civilization.

Pound is therefore a critic of culture and a creative visionary of the true civilized life. "Quite simply: I want a new civilization," he once wrote. This new civilization sees a necessary interrelation between the economic, the political, the moral, and the aesthetic aspects of life, which is why all these discrepant subjects seem to intrude so much into the Cantos. But in addition to new unities on this practical level, the Cantos illustrate a highly civilized complexity on the linguistic and historical plane. They are written "for whom likes use their minds" — and for those who have languages or pursue such knowledge, for this is the way of civilization. ■



bergeron and agitprop

arnold bennett

Pourquoi une révolution au Québec
by Léandre Bergeron
Editions Québécoises
\$1.00

Léandre Bergeron has undergone considerable ideological evolution since he wrote *Petit Manuel d'Histoire du Québec* in the spring of 1970. The *Petit Manuel* has been, to make an understatement, successful, going through six printings and selling over 100,000 copies in French (not counting the English translation) in the last two-and-a-half years. Bergeron even teamed up with cartoonist Robert Lavail and put out the first two of a series of comic books based on his book.

Bergeron's first book had certain virtues as an instrument of political education—it distilled class analysis down to its basics and presented the established chronology of Quebec history from a new, radical angle.

But *Petit Manuel* also suffered from several serious flaws. True, it was a radical reinterpretation of Quebec history, but it was not working-class history—Bergeron stuck to the established chronology used by bourgeois historians and did not really go into the history of the workers themselves. Of course he had a lot of fun sniping at the bourgeoisie, and for this reason the book rapidly became installed in the annals of radical chic.

However, *Petit Manuel* probably wasn't intended to be regarded as a work of historical research fit to be footnoted in student term papers. Students seriously interested in genuine Marxist historical analysis of Canadian and Quebec history should read Stanley Ryerson's books, or *Capitalism and the National Question in Canada*, or Gilles Bourque's *Classes Sociales et Question Nationale au Québec*.

It is rather as a piece of agitprop aimed at raising the consciousness of Quebec workers that one should look at *Petit*

Manuel (and at Bergeron's new book, *Pourquoi une révolution au Québec*.)

Petit Manuel did a rather poor job of dealing with Quebec events of the 1960's. Bergeron threw in every manifestation of Quebec radicalism and nationalism, no matter how contradictory, to show how the militancy of the Quebec people was on the rise. He criticized the Parti Québécois as a party of the petty bourgeoisie, but its success in the elections and such diverse groups as the early FLQ, the language chauvinist Ligue pour l'Intégration Scolaire and the anti-Italian St-Léonard rioters of 1969 took on some sort of mystical hue.

The October Crisis of 1970 provoked a certain new "prise de conscience" on the part of Bergeron, as it did on the part of so many other Québécois. He began rethinking and refining his position, becoming more and more critical of ultra-left adventurist groups like the FLQ on the one hand and of the Parti Québécois on the other.

Like Charles Gagnon, Bergeron came to the conclusion that what is needed in Quebec is a genuine workers' party with a genuine revolutionary position, distinct from the PQ.

Where he possibly differs from Gagnon, however, is in his fear of Péquiste attacks on a separate workers' party for "dividing the Québécois." Bergeron's solution, as put forward in *Pourquoi une révolution au Québec*, seems to be a reasonable compromise. An "indépendantiste" workers' party must be created to "fight alongside the Parti Québécois for the independence of Québec".

As Bergeron's prototypical worker puts it in the new book:

"Ca fermera la gueule aux péquistes qui vont dire qu'on divise les québécois. On les divisera pas comme québécois sur la question nationale, les deux partis seront séparatistes. Mais on va se confronter sur autre chose."

"Sur la propriété des moyens de production," Bergeron cuts in.

"On veut plus de boss anglais, on veut plus de boss américain, mais on veut pas non plus de boss québécois," adds the worker. "On veut plus de boss un point c'est tout. On veut prendre nos affaires en main sans personne pour nous dire quoi faire."

The above dialogue is only part of a 176-page conversation between Bergeron—the radical-intellectual and an unpolitical-worker-who-becomes-more-and-more-politicized-as-the-conversation-progresses.

The dialogue is deliberately written entirely in "joual", or, as Bergeron calls it, "québécois", which he regards as the real language of the Quebec people. He believes that to speak "correct French" is to show a colonial mentality and to help the "dominant class perpetuate its reign." Bergeron does not explain why he considers French to be more colonial than some of the "franglais" terms which have been added to the "pure" joual-québécois of the original French settlers. But this is an extraneous issue, both to the book and to this review.

Pourquoi une révolution au Québec has several other flaws which should be dealt with briefly before proceeding to praise the book's virtues. The main flaw is Bergeron's assumption that the Québécois are somehow inherently "communist", (even Caouette, although he is so far out on his own ego-trip that he may be unredeemable), and that Anglo-Canadians and Americans are not. Bergeron's analysis of rank-and-file Crétitistes as ordinary people, passed over by industrialization, anti-capitalist but also at the moment misdirected towards the pre-capitalist past, is quite legitimate. However, his generalizations about national predilections for a "capitalist" or "cooperative" way of life are not. Such an argument seems to be drawn straight out of the old Max Weber thesis about the link between northern European, Protestant countries and the capitalist "ethic".

Bergeron also indulges in an oversimplified, almost Wilhelm Reichian "psychological" analysis of repressed and colonized people, complete with off-the-cuff circuit diagrams of how being told not to masturbate makes little children neurotic. In the course of the book, alongside more scientifically argued proposals, Bergeron throws in a few good words for free love, pot and hash (he is against hard drugs, both for their negative impact on the individual and for their diversion of effort from the revolution) and children's liberation. The post-revolutionary society which he envisages seems to be an anarchic utopia in which, somehow, all the contradictions will sort themselves out.

As long as he deals with what is wrong with past and contemporary Quebec society Bergeron does an admirable job. His logic is inexorable; his language is simple and clear; his examples are easily comprehensible and grounded in the everyday struggles of Quebec workers. He carries the reader up to the point of realizing that workers must take over not only their factories, but the whole state apparatus if they are to liberate themselves. He stresses that three struggles must be fought in Quebec at the same time—the struggle for national liberation, the class struggle and the struggle for the liberation of women.

This part of his argument really answers the question "why a revolution in Quebec?" and makes up the bulk of the book. Regardless of any flaws in analysis elsewhere the book is worth reading for this section alone. Bergeron in the last two years has

become even more committed to putting the class contradiction first, and at least consciously he has divested himself of national chauvinist tendencies. He consistently argues that all workers (including such "professionals" as doctors and teachers) regardless of their ethnic origin, have the same interests. He consistently denounces the phoney conflicts which have been stirred up between unionized workers and unemployed workers and welfare recipients, between "travailleurs québécois, Canadiens and American workers, against the common enemy, American imperialism, and makes mention of progressive elements in English Canada who are willing to recognize Quebec's right to self-determination. He calls on Jewish and Italian workers to join the common struggle of Québécois workers.

Bergeron, however, makes the erroneous assumption that there aren't many Jewish production workers in Montreal and that "Jewish workers" are concentrated "above all in the liberal professions". This generalization, despite its concession to "professional workers" ignores the very active role of Jewish workers in the Quebec and North American labour movement, particularly in the first two generations after immigration, and the existence of a large proportion of Jewish poor among the Montreal Jewish community.

As far as political action is concerned, Bergeron engages in a shattering critique of the Parti Québécois, exposing the "progressive" parts of its platform as "right opportunism".

And in calling for a true workers' party he also warns of the dangers of ultra-leftism, which isolates the avant-garde from the masses whose interests it is supposed to be serving. The FLQ, for example, may have "had courage", but it did not act within the context of the daily struggles of the Quebec working-class, and it failed to change the power structure. FLQ actions were not coordinated in any strategy and were used by the government propagandists to frighten the people.

Another ultra-left tendency attacked by Bergeron is that of sectarianism. As examples he mentions two defunct Trotskyist-inspired movements, the MLP of 1965-66 and the FLP of 1968-69. But his scathing critique makes one recall certain presently active "groupuscules".

"Aujourd'hui encore tu as des groupuscules politiques qui pèchent par gauchisme. Ils se baptisent l'avant-garde et partent en quête de supporters qui doivent leur apporter la confirmation de leur "leadership". Ce sont des petites chapelles politiques avec leurs grands-prêtres, leurs rites, leurs catéchisme, leurs dogmes et leurs "persécuteurs". Les travailleurs québécois ne sont pas en train de quitter les églises pour entrer dans des chapelles."

Pourquoi une révolution au Québec is likely to have the same impact as *Petit Manuel*. It is indispensable to an understanding of the present situation of Quebec radicalism, just as Charles Gagnon's *Pour le parti prolétarien* is indispensable. If you can read French, get it. If you can't read French, well, there will be an English translation coming out eventually. ■



DRACULA

victor loewy

In the last few years, nostalgia and a renewed taste for campy pre-WWII films brought back the legend of Dracula and the mystical cloud that surrounds it. In addition to the numerous films from Bela Lugosi oldies to the present day spoofs, black vampire rip-offs, some valid research was undertaken in

tematically infringing his economic legislation, to say nothing about the fact that they were supporting the nomination of either Dan or Vlad the Monk as future rulers of Wallachia (the southern part of Romania). On April 14, Stephen the Great mounted the throne of Moldavia with the help of Vlad the Impaler.

In 1458, January 24, Matias Corvin,

and his entire detachment while they were trying to cross the Danube again.

Encouraged by this success, he liberated the town of Giurgiu and then, crossing the Danube, he destroyed all the Ottoman garrisons up to the river mouths killing as many as 23,809 enemy soldiers — a figure precisely arrived at, as they counted the slashed

across the lugubrious sight of a young forest, where the branches of the trees had been cut off and... on each and every tree an impaled Turkish soldier. Hamza-Pasha who had been captured some time ago, was enjoying a privileged treatment, as he got impaled on the highest stake. Horrified, the sultan decided to start the retreat.

Dracula's country of origin — Romania as well as in the U.S.A. and finally some facts are being released to the readers for the first time.

In 1897, British novelist, Bram Stoker writes *Dracula*, the sensational story of the medieval blood-sucking vampire. The novel becomes a hit and is reprinted no less than twenty times in Britain alone and used in various versions in over 30 films. Stoker's novel was inspired by a host of legends and chronicles, the first of which was written in German in 1462 describing the period of reign of Vlad Tepes (Vlad the Impaler) the ruler of Romania between 1456 and 1462. The readers' appetite for violence and blood was strong even then and thirteen editions of the same German story, *Gaschichte Dracole Waide* were published by 1580. Versions similar to the German ones were published in the Slavonic language in Russian (11 versions), in Czech, as well as in Turkish.

Who was Vlad the Impaler and what are the real facts unearthed?

In 1431 in order to guarantee the treaty between Romania and Hungary, Vlad, the son of the Romanian ruler Michael the Old, was sent to Buda, where he was accepted as a member of the crusader chivalrous order "The Dragon." Since the dragon is Satan's symbol, the people nicknamed their ruler "Vlad Dracul" — in Romanian — the devil, which for some strange reason became in so many languages: Dracula, Drakol, Dracula, Dracle, Dracule, Dracula, often bringing about a lot of confusion as to the bearer's identity.

(Joan is burnt at the stake.)

In 1444 Vlad the Impaler and his brother, Radu the Handsome are sent to the Turks, to be held as hostages, while their father was ruling the Southern part of Romania.

In 1448 Vlad runs away from Egrigöz (Amotlia), taking refuge in Moldova (the Eastern part of Romania). There he met and became friends with Stephen, later, Stephen the Great, one of the most brilliant and beloved kings of Moldova.

October, 17-19, Iancu of Hunedoara, the military ruler of the anti-Ottoman coalition was beaten by Mahomed II at Kossovopolje.

In 1456 the plague killed Iancu, in Belgrade.

August 22, Vlad the Impaler started his reign (1456-1462). Energetically, he began to reorganize the country by eliminating any resistance coming from the adverse and rich landowners who were very often plotting with the Turks against the local ruler. Vlad invited them for a rich dinner at his palace, during which he made sure that all his enemies and future enemies got impaled.

In 1457 Vlad started his retaliation against the Saxon merchants in the Southern Transylvania who were sys-

son of Iancu of Hunedoara became king of Hungary.

● May 22, Vlad defeated the Turkish army which unexpectedly was trying to slip into Wallachia by crossing the Danube.

● He starts building the city of Buchar-est, Romania's capital of today.

In March 1460, Dan, one of the prospective kings of Wallachia supported by the Transylvanian Saxons was captured. Vlad had him dig his own grave, before killing him. (In France, Louis XI started his reign.)

In 1462, April 26, Mohamed II

heads in Vlad's possession.

In 1462, April 26, Mahomed II attacked Wallachia with an army of 250,000 (a slightly exaggerated figure). Vlad the Impaler reduced to nothing the advanced detachment, then he fell back, poisoned all fountains, burnt the grain and the towns, and skirmished with the Turks halting their advance.

June 16-17, in the middle of the night, Vlad's men wearing Turkish outfits, wreaking, and generally creating havoc. Later on, getting nearer the burning town of Tirgoviste, Mahomed II came

However, because he was being chased by the rich landowners who sided with the Turks, the Impaler had to seek refuge in Transylvania. Matias Corvin arrested him, and Vlad spent 14 years in prison as a consequence of the plots instigated by the Saxon merchants of Transylvania.

In 1469, Nicollo Machiavelli was born. One can easily assert that Vlad the Impaler had put into practice Machiavel- li's political principles long before the lat- ter even thought about them.

In 1476 — freed from captivity, Vlad took part in the battles of Bosnia where he was helping Matias Corvin.

In October of that year Stephen the Great conquered Tirgoviste and the city of Bucharest reinstating Vlad on his Wallachian throne. But soon after, he was caught off guard by his political opponent Laieta Basarab and a Turkish army. Having only an army of 200 Mol- davian soldiers from Stephen, Vlad was finally defeated and killed. Vlad Dracul's deeds and achievements have to be analysed through the perspective of that time. France and England were just end- ing the Hundred Years War, Italy was preparing for a new crusade led by Pope Pius II, and the Turks, led by Sultan Mohamed II were again menacing East- ern Europe.

Vlad Dracul's behaviour therefore was by no means sensational — he killed to keep his country free from inter- nal and external enemies. Perhaps he used some unorthodox methods, but never for any perverse reasons, as legend would have it. He was immensely popular with his people, and many monuments, some of them still standing attest to this fact.

Historically speaking, it is sad to note that a nickname can be so easily turned into a campfire, one that has generated so many frightful stories and movies and confusion.

It is quite remarkable that the initiative of restoring the historical figure of Vlad the Impaler started a few years ago under professors R. McNally and Radu Florescu from the University of Boston.

Recently, similar type of work has been started in Romania and periodi- cally, news concerning Vlad's place of burial, the battlegrounds, some of his dwelling places are being released for the consumption of a public concerned with real historical facts.

Surprisingly enough, following Stoker's story, they managed to identify a house in Sighisoara (Transylvania) where supposedly Vlad found refuge not long before getting killed. What is even stranger than that is the fact that it is said that Bram Stoker had never taken the trouble to take a trip to Romania. But after all, they did discover Troy by following the descriptions provided in "The Iliad", didn't they?



gorky brecht and socialist realism

gordon patterson

Maxim Gorky's identification with working class struggles throughout the world, his friendship with Lenin and other Russian revolutionaries, and the fact that he originated Soviet (or socialist) realism, has led to his being largely ignored by bourgeois intellectuals. While works by regressive writers such as Pasternak and Solzhenitsyn are readily available and widely publicized in the press, Gorky's insistence on the political role of the artist has not found favor in Western countries (unlike Brecht's works). In contrast the Hungarian Marxist critic Georg Lukacs has put Gorky's work into proper perspective: "Gorky's oeuvre straddles the whole period during which the Russian revolutionary crisis was maturing, a process which led to the great October revolution. Gorky is a great writer—and a great writer measured by the standards of the great realistic classics—because he saw and depicted every aspect of this revolutionary crisis."

Gorky was born Alexei Maximovich Peshkov (he later adopted the name Gorky, meaning bitter) in 1868, seven years after the serfs were freed. He died in 1936, nineteen years after the Bolshevik takeover. He recorded his eventful life in his autobiographical short stories and his three volume autobiography, generally considered to be his finest works. The autobiography, particularly, is a brilliant portrayal of the life of the masses of the people in Czarist Russia.

My Childhood covers his earliest memories, including the death of his father. His mother abandoned the four year old Gorky to her parents, where he first experienced the degradation of Russian society. His grandfather, the owner of a dye works in the city of Nizhni Novgorod, on the Volga river, was a cruel avaricious man who beat Gorky mercilessly, and who treated his employees even worse. His uncles were equally brutal, and openly argued over the prospective inheritance from the grandfather. The servants were drunken and debauched. The only relief in Gorky's existence was his grandmother, who was possessed of an inexhaustible supply of Russian folklore. Gorky's childhood ended at the age of ten when his mother died and his grandfather, who had fallen into penury through his own greed, told him: "I can no longer keep you like a chain around my neck; it is time you went out into the world."

My Apprenticeship (sometimes called *In the World*) chronicles the period when he was forced to support himself. He was apprenticed as a draughtsman and as an ikon painter, and worked as a construction foreman before running away to labor on the barges that travelled the Volga. During this time he was continuously drawn to his oppressed fellow workers, who, in spite of harsh working conditions, and the barbaric

life they led, often showed great humanity. Years later Gorky was to criticize Dostoyevsky for only portraying the morbid, dissipating elements of the Russian character while ignoring the Russian peasant's capacity for progress.

At the age of sixteen Gorky left for the city of Kazan under the illusion that he could become a student at the university, but found it was a struggle to merely stay alive. This period is described in the last volume of his autobiography, *My Universities*. The irony of the title is evident; after running out of money he was sheltered by another student who lived in a boarding house full of various destitute characters. Gorky found himself surrounded by prostitutes, impoverished students, knavish workers, and aspiring artists, all slowly wasting away. But it was in Kazan (where Lenin attended university) that Gorky first came in contact with the fledgling political movements that were sweeping Russia. He read the works of Marx and other banned books, and joined an illegal underground organization. The Czarist police began to watch his movements and until 1917 he was never free from their harassment.

In his autobiographical writings Gorky never stoops to the anti-social self-consciousness of many bourgeois writers; he is always an observer intent on understanding, and portraying realistically, the social conditions of his time. This alone places him in the great tradition of Pushkin and Tolstoy.

After leaving Kazan, Gorky became a wanderer until his writing brought him recognition. He travelled the Russian steppes as a hobo, doing odd jobs and encouraging a fantastic array of people and experiences, which he recorded in his solires. His first literary success came with the story *Makar Chadra*, which tells of a tragic love affair related to Gorky by a homeless Cossack. With the publication of *Chelkash*, the story of a wily thief in the Caspian port of Astrakan, his fame spread throughout Russia. *On the Rads* records his days as a bargeman on the Volga river and "In the Steppes" tells of a murder in which Gorky and two companions were involved, at a time when they were faced with starvation. Like the autobiography the stories are extremely vivid and realistic; Gorky dispassionately records crime and suffering, but always shows the motives and the social context in which they happen.

Gorky's international reputation was made with the production of the play *Lower Depths*, which portrays several representatives of the urban proletariat living in the basement of a decaying tenement, arguing aimlessly over their existence. At the time of the 1905 revolution, in which he took an active part, he was an international celebrity. When he was arrested and exiled by the Czar's agents he went to the United States. There he was lionized by the press



and the intellectuals until it was learned that the woman with whom he was traveling was not his wife. Thereafter, he was attacked bitterly. For health reasons (resulting from a youthful attempt at suicide), he settled in Italy. When finally allowed to return to Russia, he once again became active in politics, notably as a newspaper editor.

While in the US Gorky wrote the novel *Mother*, the first great work of socialist realism; it has exerted a tremendous influence on Soviet literature. For the first time, the working class is presented as conscious of its revolutionary potential. Unlike certain socially aware Western writers such as Theodore Dreiser, who bitterly emphasized the impotence of the working class, Gorky portrays workers aware of their own power and ability to change history.

Through his friendship with Lenin and his stature as the greatest living Russian author Gorky was able to encourage young writers. He also influenced the policies of the Soviet towards the arts, always supporting a humanistic outlook, until his death from the effects of tuberculosis. Despite the fact that Gorky wrote voluminously in all literary forms, most of his work, including much of his better writing, is unavailable in English. However, by scouring the bookstores (particularly the progressive ones), one can usually find his better known works.

In the light of last week's Brechtian orgy, and the allegation that Brecht is a socialist realist, it might be useful to discuss socialist realism. Neither Brecht's theoretical writings nor his literary works reflect such an attitude. Brecht's rejection of the cheap sentimentality of Romantic works and his criticism of the overemphasis on Aristotelian catharsis are valid. His answer is not. His thesis that a play should be watched with philosophical detachment, as if one were watching a prize fight, is only a reaction to, and therefore a product of, the Romantic mentality.

Anyone who has seen an athletic contest knows that there is no lack of identification with the participants; it is inevitable in any struggle. How can Brecht ask his audience not to sympathize with the conditions of a character in a play? In effect he is telling people to stand outside of history, to withhold sympathy with the class struggle, and to remain "objective". This is the approach of someone divorced from the reality of his society, rather than one committed to changing that society; this is certainly not socialist realism.

Brecht's theory of alienation and the

devices he uses to create such an effect in his plays (written signs, actors talking directly to the audience) purposely emphasize the contradiction of viewpoints of the actors and the audience. This contradiction is inherent to any stage production and any attempt to either destroy that contradiction or emphasize it, (the tactics of the surrealists and the naturalists respectively), is anti-realistic and essentially anti-social. No doubt any audience is aware that a play is not real life, and is capable of rationally deciding whether a character is worthy of sympathy. Brecht is not interested in portraying real social conditions but in stimulating moral debate. He neither takes an ideological standpoint nor supports a view that does.

Even in his later, more progressive plays, Brecht's characters are often cynical, alienated victims of society rather than people intent on changing it. The contrast between Brecht and Gorky is best exemplified in the mother figures of *Mother Courage and Her Children* and *Mother*. The mother in *Courage* has the mentality of a petty bourgeois shopkeeper — buffeted by forces of war beyond her control, she does what is necessary to merely survive. She is cynical and pragmatic, though with a streak of sentimentality. Her outlook is self-oriented, rather than social. Of course, from a bourgeois standpoint, it is acceptable to show how people are victimized by war, but this is not a socialist outlook.

Gorky's *Mother* is based on a true incident. The heroine has every reason to be cynical — she is forced into a marriage with a man she doesn't love who makes her life a living hell with continuous beatings. When her husband finally dies, a certain amount of humanity is returned to her and she places her hopes for a better life on her son. But her son has joined an illegal group of revolutionary workers, with the knowledge that it is virtually certain he will be either arrested and sent to Siberia or murdered by the police. On learning this, the mother's first reaction is selfish fear. But she begins to realize that the life she and her neighbors have led is not necessary, that change is possible even though at great sacrifice. When her son is finally arrested, she grieves but does not despair; she is proud her son is fighting for a just cause. She makes a decision to join her son's group and carry on his work. Realizing she has many feudal prejudices she makes an effort to educate herself, and gradually takes on more responsibility in the cell to which she belongs. Finally, she too, is arrested. Still she does not despair for she knows there are many others ready to make sacrifices and continue her work.

The choice is clear; the positive socialist realism of Gorky, or the negative alienation of Brecht.

lady lived the blues

louis di bianco

Does *Lady Sings the Blues* portray fact or fiction? Actually, it portrays both without discrediting Lady Day's integrity. Much of the plot is pure fabrication. Among other things, the Billie who actually lived, the Billie who transformed her anguish into a lifetime of song, never had a loving devoted man who shared the burden of her life. She was once married, but that marriage left scars. She distilled part of the suffering it caused her into the memorable plaintive *Don't Explain*. There was also a man in her life, Mr. John Levy, who lavished her with expensive gifts, including five hundred dollar gowns, a mink coat and her own apartment. But that was only part of the bargain; John also treated her to countless beatings. She captured part of her experience with John in the song *Keeps on Rainin'*.

If the film changes many details of Billie's life, what makes it the fine film that it is? Its honesty — as the producer, Berry Gordy, said, "This picture is honest, but it's not necessarily true. It's true

used by actors like Brando and Steiger. She read books, studies photos of Lady Day, sought out minute details such as the kind of nail polish Lady used and the specific candy she ate, and most of all, she immersed herself in Billie's music. She searched for Billie's soul and found it.

Diana's singing is particularly impressive. She made no attempt to imitate Lady Day's voice; she was after the spirit of that voice, and in most of the songs she captured it. I closed my eyes when she sang *Good Morning Heartache*, and Billie's image immediately entered my mind.

There are no disappointing performances in *Lady Sings the Blues*. Billy Dee Williams is brilliant as Louis McKay and Richard Pryor, who plays the piano man, is one of the most astonishing character actors I've seen in years.

The excellent cast, Sidney Furie's fine direction and the carefully thought out photography have created a film that will charm you, haunt you, disturb you and definitely entertain you.

The most amazing thing about this young woman's achievement is the fact that she has never done any serious acting before. Gordy, who runs Motown records, has been guiding Diana's career for years. He believed in her ability to play Billie Holiday, and his belief didn't waver when assaulted by skepticism from many people, including Diana's leading man, Billy Dee Williams.

Diana matched Gordy's confidence with her own plus a strong vivid imagination. Her life hasn't carried her over the same tortuous path Billie followed, so her imaginative powers had to work overtime. She researched her role with the kind of thorough analysis

used by actors like Brando and Steiger. She read books, studies photos of Lady Day, sought out minute details such as the kind of nail polish Lady used and the specific candy she ate, and most of all, she immersed herself in Billie's music. She searched for Billie's soul and found it.



review photo by harold rosenberg

Fine Arts Class

A fine arts class does exist at McGill. The class is led by Ahmad Yarkhan, and is held weekly in Morris Hall. Attendance is voluntary, and students are given the opportunity to paint and sketch nudes, the focus of the class at present. Having been given money by the Students' Society, the class intends to branch out from pen and pencil drawings and water colors to oils. The class is relaxing, the models are uninhibited, and as one student explained, there is a certain satisfaction when you complete a drawing. Doesn't quite sound like the run-of-the-mill McGill class, does it? P.S. There are no credits for this course.

The Review

The Review is the weekly political and cultural supplement of the McGill Daily. Submissions of graphics, poetry and prose are welcome. Editorial office Union B42. Tel. 392-8955.

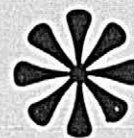
Editor
Editorial Staff

Nigel Gibson
Phyllis Platt
Vivien Perelman
Kirk Kelley

Franz Kafka

"Alas," said the mouse, "the world is growing smaller every day. At the beginning it was so big that I was afraid, I kept running and running, and I was glad when at last I saw walls far away to the right and left, but these long walls have narrowed so quickly that I am in the last chamber already, and there in the corner stands the trap that I must run into." "You only need to change your direction," said the cat, and ate it up.

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ANIMATION

February 19-24

Monday L132	7:00	The Evolution of Man and Animation—featuring shorts from around the world.
	9:00	Animal Farm—Britain, 1954; by John Halas, Joy Batchelor, story by George Orwell
Tuesday L132	7:30	The Fabulous World of Jules Verne—Czechoslovakia 1957 by Karel Zeman and Arnost Narxatil, Lubor Tokos, Miloslav Holub
Wednesday PSCA/FDAA	7:00 and 9:30	Yellow Submarine—Britain 1968 by George Drinning
Thursday PSCA/FDAA	7:30	Panda and the Magic Serpent—Japan 1958 by Taija Yabushita
Friday L132	7:00	Alice in Wonderland—USA 1951, Walt Disney
	9:30	200 Motels—USA 1971 by Frank Zappa
Saturday PSCA/FDAA	3:00	Fritz the Cat—Silesia 1943 by Baron Eric Von Raschke with "Mad Dog"
	10:00	Vachon and "Killer" Kowalski

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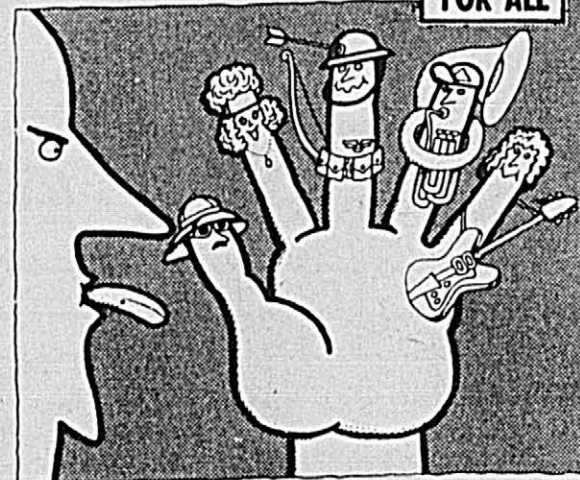
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ATTENTION- ATTENTION

The Students' Society of McGill University hereby requests applications for the following positions:

McGILL DAILY—editor
McGILL STUDENT HANDBOOK—editor
McGILL YEARBOOK—editor
THE RED & WHITE REVUE—producer
THE PLAYERS CLUB—producer

Experience is not a prerequisite — we only expect that a candidate will wish to perform the duties of the position(s) to the best of his(her) ability.

Please apply — the Administration of the Students' Society is only as good as those working in it.

Applications end February 28, 1973.

ANDRE LEVY
Major Activities Director

Please come to the Society Office in the Union

McGill Pre-med Society

will definitely have its tour to the
Montreal Heart Institute
February 20, 1973



Everyone meet outside in front of the Student Union at 2 pm.
Transportation provided.
A minimum of 25 people are required. Everyone welcome to
sign up in Room 409, Student Union.
Apologies for the cancellation February 13.



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Quebec Carnival
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Ask for Alice or Hanusia, everyday between 11:00 am and
1:00 pm

LIMITED SPACE



McGill Chinese Students' Society
麥基爾大學中國同學會

February 15, 1973

Nominations are hereby called for the following positions
in the MCSS executive for the term 73-74:

President
Vice-President Liaison Officer (External V-P)
Secretary
Treasurer
Chairman of Social Committee
Chairman of Sports Committee
Chairman of Cultural Committee
Publication Director
Publicity Officer

Nomination forms must contain the following statement:
"We, the undersigned members, nominate _____ for
the position of _____ for the term of _____."

Nomination sheets must be signed by 20 full-members
for the position of President and by 15 full-members for
all other positions, together with their printed names, year,
faculty and membership numbers.

Deadline for nominations is **February 26, 1973 at 4 pm.**
Submit all nominations to the society's mailbox in the ISA
Office B40 at 3480 McTavish St.

FOLK-FESTIVAL

(any musicians are invited to bring their instruments.)

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WINE & CHEESE PARTY!

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DATE: Saturday, Feb. 17, 8:30 pm

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Students' Society elections

WEDNESDAY, FEBRUARY 28, 1973

NOMINATIONS ARE HEREBY CALLED FOR THE FOLLOWING POSITIONS

BOARD OF GOVERNORS

*ONE GRADUATE REPRESENTATIVE

SENATE

MEDICINE	1 REPRESENTATIVE
GRADUATE STUDIES (Professional)	1 REPRESENTATIVE
GRADUATE STUDIES (Academic)	1 REPRESENTATIVE
DENTISTRY	1 REPRESENTATIVE
MUSIC	1 REPRESENTATIVE
RELIGIOUS STUDIES	1 REPRESENTATIVE

STUDENTS' COUNCIL REPRESENTATIVES

GRADUATE STUDIES 1 REPRESENTATIVE

CANDIDATE'S QUALIFICATIONS AND NOMINATING PROCEDURES**BOARD OF GOVERNORS**

Candidates must be members of the McGill Students' Society and must be registered at McGill University as full time students in good standing following the normal load of courses per year. Nominations must be signed by at least 50 members of the McGill Students' Society together with their year and faculty.

SENATE

Candidates must be members of the McGill Students' Society and 1. be students in good standing, who are registered full-time for a degree or diploma and have satisfied conditions for promotion in their previous year of studies

OR

2. be students in good standing, who have satisfied conditions for promotion in the previous year of studies and who are registered in a degree or diploma program, but who are permitted by Faculty to undertake a limited program,

OR

3. be students in good standing, who are registered full-time or in a limited program for a degree or diploma, and who are repeating a year for reasons other than academic failure.

Nominations must be signed by at least 50 members of the McGill Students' Society who are in the same Faculty as the prospective candidate together with their year and faculty, or by 25% of the student enrolment in the faculty together with their year and faculty, whichever is the lesser of the two.

STUDENTS' COUNCIL

Grad. Rep.—may be any graduate student in good standing with the University.

Nominations must be signed by at least 25 student members of the Faculty.

ALL NOMINATION PAPERS MUST CONTAIN THE FOLLOWING WORDS

"We, the undersigned students, nominate _____
for the position of _____"

ALL NOMINATION PAPERS MUST HAVE THE CANDIDATE'S SIGNATURE TOGETHER WITH HIS YEAR AND FACULTY, ADDRESS AND TELEPHONE NUMBER.

CANDIDATES MAY RUN FOR MORE THAN ONE POSITION (e.g. COUNCIL REP AND SENATE)
PROVIDED SEPARATE NOMINATION PAPERS ARE HANDED IN FOR EACH POSITION.

ALL NOMINATIONS MUST BE SUBMITTED TO MRS. HEMPEY AT THE STUDENTS' SOCIETY
OFFICE IN THE STUDENTS' UNION BY NO LATER THAN

4:30 P.M., MONDAY, FEBRUARY 19, 1973

ED MILEWSKI
CHIEF RETURNING OFFICER

Sports

by craig toomey

Sports in South Africa

by elliott pap

Floor hockey feelings

Grind! Screech! Halt. That is the sound of floor hockey's regular season grinding to a screeching halt. The last Wednesday night of action prior to the playoffs was highly unsuccessful. Three games were won by default, while two other matches featured teams with only five men, the absolute minimum.

This is pretty disgusting. In fact, it is a total disgrace. Guys who sign up for a team and then don't show just ruin the league and waste everybody's time. It makes a certain floor hockey reporter want to forget about writing amusing little floor hockey anecdotes.

Nevertheless, it is our pleasure to announce that the playoffs will commence on February 21. The format is unchanged from last year but since no one remembers or cares about last year, here is the way things will go...

There are four divisions. The top four teams in each division are in. The first place teams of divisions one and two meet the fourth place teams of their opposite divisions. The second and third teams in those divisions also cross over and play each other. This format applies to divisions three and four as well, (as if you haven't already figured it out with your brilliant analytical college minds).

Now that everyone is thoroughly content, perhaps we should point out who the four division winners are. Since they don't receive any money for their efforts, the least we can do is give them some ink in the Daily, but only some.

Division one champs are the Swine, Management's gift to the league. Division two champs are the Flying Dickies, those dicks from Engineering. Division three champs are the Greater Omen-tum, who hail from Medicine. Division four co-champs are the Ales-

men from Education and the Epididymi from Medicine, while the heavyweight champ is George Foreman from Houston, Texas.

Pap Crap: It was about time that other intramural sports finally received some coverage. It is surprising how much the intramural stars love to see their name in print... Intramural director Rick Morgan says the new handbook he is designing is coming along just great, and that maybe one day he'll actually start it... Diane Dubeau, the fearless intramural secretary, has nothing to say, but since she does such a wonderful job we thought we'd mention her in passing... Bob Dubeau says that if anybody makes a pass at

White supremacist South Africa exhibits the most bitter racial oppression in the world, and nowhere is this more evident than in the field of sports. Like every other aspect of South African life, blacks are segregated from whites on the playing field, the stadium, the race track and even the ocean.

The typical white South African has very similar tastes to the Englishman when it comes to sports. Cricket, rugby, soccer, horse-racing, tennis and squash are

Diane, they'll have to answer to him... Note to Bob Dubeau: the name of the author of this column is a fictitious one. Please don't come after me, Bob!... If anyone thinks this column reeks, they should see the term paper I just handed in...



SOUTH AFRICA'S so-called policy of multi-nationalism in sport is little more than a cover-up for racism, so don't be fooled by this picture of integrated spectators at an international sporting contest.

enthusiastically encouraged in all the schools. Indeed, elite, bourgeois country clubs flourish all over the country and the whites enjoy some of the best sports facilities in the world. Most white communities have a number of swimming pools, tennis courts, and playing fields in which they can pass the hot, African day in a manner reminiscent of Victorian days.

The black South African, however, faces an entirely different situation when it comes to sports, or anything else. Sports facilities for the sixteen million black majority are almost nil, and those that do exist are highly inadequate. Blacks who live in the white areas are constantly terrorized through the fascist apartheid laws of the Afrikaaner Nationalist government (led by John Vorster). They have a hard enough time getting a glimpse of their families once a month, let alone play a game of tennis. When they do get the rare chance to kick a ball around, it will most probably be in the street. The outlook is equally bad for Africans who live outside the cities, in the so-called 'bantustans'. Children fortunate enough to attend one of the inadequate schools rarely get a chance to compete with fellow students in the proper facilities.

The white regime's official sports policy is highly oppressive and racist. In broad outline, the policy is based on the conception of South Africa as a 'multi-national' ('veelvolkig'), rather than a multi-racial country. Hence, South Africa's whites and non-whites are only allowed to compete against one another in certain "open international" events. Mixed or multi-racial sport on club, provincial, or national levels are not allowed, nor is South Africa represented internationally by mixed teams in most instances. Any national, multi-racial sports meets are illegal, as are any other multi-racial gatherings in South Africa, a rule which is strictly enforced by Vorster.

International pressure through

boycotts of white South African players or teams seems to be influencing many of the "English" South Africans, but has failed to affect the government. Polls have indicated that a little more than 50% of the whites would be prepared to see integration of sport (they say) on the playing field, but most were not prepared to see social mixing with blacks at the club level.

The government policy also states that multi-racial teams from countries with which South Africa has had traditional sporting relations can tour South Africa, but only to play against separate white and non-white teams, at segregated venues. No permits will be given to whites to watch overseas teams play South African non-whites, illustrating the fascist nature of the government, towards even the white South African.

The policy states that South Africa will not send multi-racial teams overseas, except in four cases; the Olympic Games, the Canada Cup golf competition, the Federation Cup, and the Davis Cup tennis competitions. These exceptions are made only because the rules of admission require it. The hypocrisy of these policies arises from the fact that the selective trials for the teams are segregated!

The possibility of integrated sports and improved sports facilities for the black majority in the future seems bleak, unless increased internal and external pressure is exerted on the government. In the past, South Africa has been excluded from every major international sporting event; the 1964, 1968 and 1972 Olympic Games; Davis Cup tennis; Cricket Test Matches; International Rugby matches; and has been barred from several international sports associations. But the sports situation in South Africa is merely a reflection of the whole white, fascist and racist system of 'apartheid'; and until that is changed, the situation will never be satisfactory.

Church...

continued from page 3

the flow of intimidating letters from trust companies and lawyers with which the boycotters had been afflicted.

On the other hand, the Consolata authorities proved to be more stubborn than their colleagues in Pompei, since this was the first year they had imposed the tax, and they continued to intimidate the property-owners.

Recently property-owners in Pompei parish received a letter from a lawyer in which they were threatened with court summons if they did not pay the tax in three days.

However, it was clear from last Sunday's meeting that neither the lawyer's letter nor a letter from a trust company, the Société Nationale de Fiducie du Québec, had been successful in forcing most proprietors to pay.

The boycott of the tax by the Consolata proprietors continues. No one has yet been summoned to court. And at last Sunday's meeting 1500 property-owning workers and small shopkeepers decided to continue their protest by demonstrating in front of the Notre Dame de la Consolata parish hall on Sunday, February 25.

The MPIQ intends for this demonstration, like last year's, to strike a blow not only at the church authorities but also at the "notables" in the Italian community.

Bell...

continued from page 1

by more pessimistic estimates.

As to government priorities in education, according to Bell they have shifted away from the demand for rapid expansion of the past few years. This means that grants to universities will still increase, but no longer at the fast rate of a few years back.

One of the students asked Bell to state McGill's position in relation to research projects, especially those of a controversial nature such as war-oriented research. Bell shrugged off the responsibility by pointing out that financing is not provided by the university, but by outside funds such as National Research

grants.

Objectives and financial backers of these studies were laid out in a Research Directory, which was regularly published by McGill until two years ago. This function has been taken over by the government, which puts out a single directory listing research projects from all universities. This information is open to all interested. The government takeover relieves McGill of a large financial drain, Bell said.

Emotions ran high at one point, when a member of the MSM challenged Bell's right to answer a question about students' role in society on the grounds that, first, he must justify his own hostile role towards certain student groups. Excitement subsided after a few minutes of heated argument

among members of the audience, and a short reply from Bell.

"Besides a student's obvious role," Bell said, "he now holds the same role of citizenship as anyone; an even greater role perhaps, because he is being subsidized by the government." He sees students' greatest utility to society manifested through "community projects."

By his own admission, Bell did not make very original answers concerning university and student roles in the community.

And Bell never answered one question which was on the minds of many of the students at the meeting: is the university just another example of efficient, non-involved, multi-faceted organizations which are so typical of present-day society?

classifieds

These ads may be placed in the advertising office at the University Centre from 10 am to 4 pm. Ads received by noon appear the following day. Rates: 3 consecutive insertions—\$3.00 maximum 20 words. 15 cents per extra word.

MISCELLANEOUS

Conscientious, nature-oriented lawyer, needed to exchange services information and operation of outdoors club for membership. Residence privileges. 487-8336.

E.U.S. Mont Sutton Ski Trip, Friday, Feb. 23, (Mid-term) Bus and tows \$5.97; Engineers \$4.97. Tickets McConnell lobby 12-2.

M.O.C. cross country ski races in Shawbridge this weekend Feb. 17 & 18 individual prizes for touring and racing. Members only please.

M.O.C. upcoming ski trips. Sunday, Feb. 18 to Mt. Tremblant, Sunday, Feb. 25 to La Reserve. Tows, lessons, bus, \$7.50 members, \$8.50 non-members. at the box office.

L.P.'s, books, silhouette studios memberships, shure stereo cartridges with diamond needles, Yamaha 12 string guitar with case. 861-7754. Everything new and cheap.

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Female student needed to share large apartment for next 2 1/2 months, own bedroom, \$65 monthly. 3570 University. Call 931-3604 daytime; 482-4621 nighttime.

Available Now, 3 1/2 sublet until May 1, renewable: \$42 monthly unheated, February rent paid, 3564A Clark Street. 844-7604, Janet.

FOR SALE

Skis for sale: Black metal skis, fiberglass bases 190 centimeters. Look Nevada bindings. Barely used. Great bargain. Call Diane 844-4157

Guitar, Mansfield, steel strings, six; brand new, purchased this November, owner must sell. Donna, 737-3239. Best after 7 pm.

PERSONAL

PROBLEMS? Feel you need to rap with a rabbi? Call Israel Hausman 341-3580.

Emaciated, Hooked Nosed Intellectual seeks platonic intercourse with a philosophically inclined female. Inquire: 271-8715

LOST

Reward for recovery of beige Army Bag containing camera lost in FDA Auditorium Feb. 12 — Sympathy — 931-3764

ENTERTAINMENT

Open Party with "THE OVEN", Saturday, February 17, 8:30 pm at Sigma Chi, 3458 Peel. 849-5965. Guys: \$1.00, Girls: FREE

M.O.C. Square Dance Friday, Feb. 16, 8 pm in the ballroom, members 50c, non-members 75c. Come kick up your heels!

McGill Film Society presents PRESIDENT'S ANALYST, dir. by Slicker with James Coburn, 7:00 and 9:30. PSCA/FDAA 75c, Saturday, Feb. 17, 392-8934.

MFS presents: Suspense series — YOUNG SAVAGES dir. by John Frankenheimer with Burt Lancaster, 7:00 and 9:30. PSCA/FDAA, Friday, Feb. 16, 50c 392-8934.

The McGill Film Society presents FESTIVAL OF ANIMATION FILM, Monday, Feb. 19, Saturday, Feb. 24. See the posters or the Daily for more information or telephone 392-8934.

Gorge yourself on the cheapest food in town — highest priced dish is 35c — 7 days a week at the Yellow Door, 3625 Aylmer.

FREE LUNCH: and friends for all girls. Delta Gamma Fraternity 3583 University #7, 16, and 19-21 February 12-2.

WANTED

Tennis Club in Montreal area requires tennis pro for months of May to August inclusive. Only those with extensive background of competition and some teaching experience should apply. P.O. Box 1325, Station B, Montreal 110.

Baby sitter wanted evenings—845-1637.

TYPING

Typing lecture notes, term papers, stencils, copy work, same day service. 733-3272.

McGill Winter Carnival presents

CROWBAR

with Expedition and Sauron

Union Ballroom,
Feb. 22, 8 pm

Tickets—
Union Box Office \$2.00,
Door \$2.50

Housman

"Shoulder the sky my lad, and
drink your ale".

(Last Poems)

Shakespeare

"For a quart of ale is a dish for
a king".

(The Winter's Tale)

Borrow

"Good ale, the true and
proper drink..."

(Lavengro)

Browning

"There they are, my fifty men
and women".

(One Word More)



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IDEAS

Radio for the mind. A gathering of thinkers
from the sciences and humanities.

STRATEGY AND TACTICS

Weeknights at 10.03

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Feb. 19 - Mar. 30

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Feb. 19 — Part I: U.S. FOREIGN POLICY: THE SEARCH FOR FOCUS Dr. Zbigniew Brzezinski Part II: STRATEGIES OF WORLD COMMUNISM Dr. Leopold Labedz, Editor of the British Quarterly Survey.	Feb. 20 — THE MINIATURE BATTLEFIELD: Chess	Feb. 21 — THE CLASH OF IGNORANT ARMIES IN THE NIGHT: Strategy and tactics of war, 1648 to the present.	Feb. 22 — Part I: EUROPE — JOURNEY TO AN UNKNOWN DESTINATION: First 1972 BBC Reith Lecture by Andrew Shonfield, dir. of Royal Inst. of International Affairs, London. Part II: To be announced	Feb. 23 — THE BAND OF BROTHERS: Documentary about the Gurkhas of Nepal.
Feb. 26 — Part I: O JERUSALEM: Interview with author Larry Collins on the conflict between Arab and Jew. Part II: ACADEMIC GAMING FOR INDUSTRY:	Feb. 27 — HAVE SOME MADEIRA MY DEAR: Old and new strategies of seduction.	Feb. 28 — THE TOPIC IS WAR AND THE PITY OF WAR, BUT THE POETRY IS IN THE PITY: (Wilfred Owens) — Strategy and tactics of war.	Mar. 1 — Part I — BBC Reith Lecture, II. Part II — To be announced	Mar. 2 — THE GREAT MASSES OF PEOPLE WILL MORE EASILY FALL VICTIMS TO A GREAT LIE THAN A SMALL ONE: (Mein Kampf) — A study of personal ambition, with Sefton Delmer, foreign correspondent for the Daily Express during Hitler's rise to power.
Mar. 5 — THE MISSILE GAME: Strategies for ballistic missile armament and disarmament; the recent SALT talks.	Mar. 6 — THE GAME IS NEVER LOST TILL WON: Strategy and tactics of sports.	Mar. 7 — THE BEST LACK ALL INTENSITY AND THE WORST ARE FULL OF PASSIONATE CONVICTION: — Strategy and tactics of war.	Mar. 8 — Part I — BBC Reith Lecture, III. Part II: To be announced	Mar. 9 — WHITE NIGGERS OF NORTH AMERICA: With Pierre Vallières and Charles Gagnon.
Mar. 12 — THE UNITED NATIONS: PURSUIT OF THE ELUSIVE CON- SENSUS: Strategies and tactics taking place in this field of verbal warfare.	Mar. 13 — ANATOMY OF AN AD: Strategy and tactics of marketing.	Mar. 14 — THE RISE OF AMERICA: Strategy and tactics of war.	Mar. 15 — Part I — BBC Reith Lecture, IV. Part II: YOU CAN'T SELL ANYBODY SOMETHING THEY DON'T WANT — OR CAN YOU?	Mar. 16 — WHEN POWER WAS MORE MITRE THAN SWORD: A study of the political role of the church.
Mar. 19 — CONFER- ENCES ON SECURITY AND CO-OPERATION IN EUROPE AND MUTUAL AND BALANCED FORCE REDUCTIONS. Lord Kennet, British Labor peer, John Ericson, Sovietologist, Michael Palmer, Director of Studies, NATO Assembly.	Mar. 20 — THE BULL AND THE BEAR: Strategy and tactics of the stock market.	Mar. 21 — DEVELOPMENTS TO THE PRESENT: Strategy and tactics of war.	Mar. 22 — Part I — BBC Reith Lecture, V. Part II: WHEN AMERICA SNEEZES, CANADA GETS PNEUMONIA: Canadian/ American economic, political and cultural diplomacy.	Mar. 23 — DETECTIVE FICTION: From Poe to Perry Mason.
Mar. 26 — THE CONCORDE PROJECT: A study in the strategy of design, technology, financing, and environmental politics.	Mar. 27 — PLEASE FACE THE MUSIC: Strategy and tactics in music marketing.	Mar. 28 — PEACE DATA BANK: With E. Azar. Over 200,000 conflict- type events are used to formulate an early warning system for the pre- vention of violent conflict.	Mar. 29 — Part I — BBC Reith Lecture, VI. Part II: THE GREAT UNFINISHED TASK OF COL. J. SUTHERLAND BROWN: Canadian military defence.	Mar. 30 — THE SELLING OF A POLITICIAN: The art of electoral campaigning investigated by political scientist Jane Jensen.

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